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794 541 church fair was going on and a huge crowd had amassed. The assistant was selling tickets for the evening play (Bible theme) to be put on by the children in the church. I asked why he was doing this aside from the church fund. He said that it was to keep alive the bonds which tie together the negri. Later I saw the stage, with a sheet for a curtain and leaves and flowers for decoration. They were practicing in the rear. [554] [565] Here as in Latuhalat (and in every kampong, I guess) the Radja's family has a raised pew to the side of the pulpit. I asked about the little 231 438 pig I had seen on the way. He said that a few were coming in and that before the war there were a lot and that he had had some. But during the war most of them were eaten. Now the Nila praus are coming in bringing new pigs. These Nila praus come in, up to ten a year, and are big and fine. They also bring fruit. Incidentally, I am now seeing quite a few ducks.

484 167 Few trips were made outside except to Ambon. There is not much curiosity about the outside world. And when villagers return there are no special feasts in honor of them. They simply come back.

578 721 476 In the old days the traditional enemies of the local folk were the inhabitants of Eri. The assistant had heard about head-hunting and we got onto the idea of magic, but it was really a long time ago here. In this respect these matters are quite different here from what they are in Tulehu. Whereas Eri was an enemy, a mountain negri near Soya (I must get the name) was and is the pela partner of Amahusu.

178 206 491 000 In the last fifty years there have been few changes in communications except for the road. There is no telephone in the kampong now. The line stops at Benteng. Before the war a telephone

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Before the war a telephone
206 line ran to the Radja's house here. To the north
205 of Ambon the line goes to Halong. There is no telegraph office here. There is, however, a regular daily mail. There are three mail-carriers who go to Ambon every day, get the mail, and come out on bicycles, all the way to Latuhalat. They even go by foot up to the high mountain kam-
[207] pongs, every day. There is not a single radio
[365] here, nor any signs of electricity.

202 The marinyo are the messengers for the offi-
624 cials. They even bring official messages from
465 Ambon. There is one marinyo for each soa, in addition to one extra marinyo, making four in all. They receive no pay, but they are tax-exempt!
366 There is no market place here although the church is a center for get togethers and so is the co-operative store (the old general store stuff).

203 There are no local authorities on the news
474 front here. They do not seem to be much inter-
[829] ested in hearing about travel or things on the outside. But I wonder.

The government sends bulletins which may be posted and the Information Office sends a sheet for wall distribution. But there is no place for the latter in the kampong. They are often posted in the cooperative. The people manage to see them, nevertheless. It looks as if the co-op might become the center of things here, which would be in line with the very close bonds within the kampong.

829 There are not many kinds of news in which the
178 people here are very much interested, although they do seem to be quite interested in East Indonesian news, especially recently, and also in Indonesia. But certainly there is not much interest in international happenings. In fact, I gather that these people have been so confined to Indonesia that they scarcely know about the out-

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178 mail by automobile (it was brought from Saparua
205 by boat before), and until it broke down just
377 before the last war the Radja had an electricity
489 plant run on gasoline. It is still in a shed in his yard. He sold current at so much per watt. Thus if you used a 60 watt bulb, the price would be fl. 6.00 per month. Not more than one hundred houses had electricity, and there could not have been much expansion because [342] the plant was small. There are still no tin roofs at all. There is still no telegraph. [206] In all, there is little change.

286 Before the war evidently there was no weaving
177 and no memory of weaving, but the Japanese brought in a few small looms and some of the women still use these for making tablecloths from pineapple fiber thread. He said they do not have a comb in the loom, but he probably doesn't know much about this. Anyway, weaving is no art here. The only kind of spinning done is that of pineapple fiber into thread and this is done only rarely.

323 There is no pottery making here and evidently no good earth for ceramics. Such earth is found in Saparua.

326 There are two smiths, one from Tulehu and the other a Javan. I visited the shop of one. They make bush knives (parang) and small parts.

[335] There are many carpenters in Tulehu. There is no gold and silver work done locally. Traveling smiths come from Saparua for this type of work.

287 There is no bark cloth here today and no memory of it.

262 So far as diet is concerned there have been
178 some innovations in the last half century. Butter is new and so is cheese. The children [853] use very little milk. If the mother is dry, a wet nurse is employed.